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ABSTRACT

This report surveys the steps taken by the Council of Europe's Council for Cultural Cooperation (CDCC) to combat the increasing problem of intolerance and xenophobia in Western Europe. The outbreak of xenophobic sentiment is attributed to two facts: large immigrant communities from outside Europe have settled permanently in Europe, and there has been a mass influx of political refugees from the Asian countries. The paper suggests that immigration is not the sole explanation. The rise in intolerance is occurring at a time when the European countries are undergoing crises in urban development, education, culture, and economics. The changing ethnic composition of Europe is surveyed as are the forces that help to maintain cultural identities and those that are useful in changing cultural identities. In order to confront the needs of an ethnically diverse continent, the CDCC has proposed three main lines of thrust for educational and cultural systems: (1) the cognitive knowledge to be transmitted; (2) the abilities or skills to be fostered; and (3) a number of educational models to which prominence should be given. The report also discusses some of the many projects the CDCC has undertaken to combat intolerance and highlights the thinking emerging from the CDCC work. In this regard, four specific areas are discussed: the revision of history teaching, media education, teaching and intercultural education, and education in human rights and democratic values. One hundred and ten endnotes are listed and a selected bibliography of texts and studies on human rights education in schools is included. (DB)

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Action to combat intolerance and xenophobia

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"The discovery of others is the
discovery of a relationship,
not of a barrier"

(Lévi-Strauss)

ACTION TO COMBAT INTOLERANCE AND XENOPHOBIA IN THE ACTIVITIES OF THE COUNCIL OF EUROPE'S COUNCIL FOR CULTURAL CO-OPERATION 1969-1989

by

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1991

THE COUNCIL OF EUROPE

The **Council of Europe** was founded on 5 May 1949 for the purpose of achieving a greater unity between the parliamentary democracies of the continent. It has twenty-five member States (1), including the twelve members of the European Community. Its headquarters are at the Palais de l'Europe in Strasbourg.

Through a flexible system of co-operation among governments, parliamentarians and experts, the Council of Europe seeks to protect and develop human rights and democracy and to harmonise the policies of the member States in the sectors of education, culture, social issues, public health, local and regional government, the environment and legal affairs. Only defence matters lie outside its area of competence.

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The Council of Europe's action in the **education and culture** sector is conducted by the **Council for Cultural Co-operation (CDCC)** which, in addition to the twenty-five member States, includes the Holy See, Poland, the Union of Soviet Socialist Republics and Yugoslavia.

The aims of the CDCC are to:

- bring the new ideas, techniques and achievements of each member country to the knowledge of all the others;
- develop contacts and co-operation among European educators;
- discuss important issues identified by the European Ministers of Education and Cultural Affairs;
- develop mutual assistance between the member States;
- make the peoples of Europe aware of their common heritage.

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(1) The twenty-five member States are Austria, Belgium, Cyprus, Czechoslovakia, Denmark, Finland, France, Germany, Greece, Hungary, Iceland, Ireland, Italy, Liechtenstein, Luxembourg, Malta, Netherlands, Norway, Portugal, San Marino, Spain, Sweden, Switzerland, Turkey, and United Kingdom.

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INTRODUCTION

This report is a recast and updated version of that published in 1985, entitled **"Action to combat intolerance and xenophobia in the activities of the Council of Europe's Council for Cultural Co-operation (CDCC), 1969-1983"**. (1)

This updating has become necessary in view of the serious reflection stimulated by the large number of activities in which the CDCC has engaged since 1983. Moreover, since the early 1980s, there has been a resurgence of intolerance and of xenophobic nationalist movements - both political and ideological in character - and a growing number of "racist incidents" in several countries of the Council of Europe. This fresh outbreak of xenophobic sentiment is primarily bound up with two facts: large immigrant communities from outside Europe have settled permanently in our continent, and there has been a mass influx of political refugees from the Asian countries. However, it is also connected with the persistent economic and employment crises and with resistance to the spread of a cosmopolitan culture that extends across frontiers, being transmitted by the new media.

These factors have prompted the Council of Europe to focus its Third Medium-Term Plan (1987-1991) on the **"Democratic Europe: humanism, diversity, universality"**. (2) This plan stresses that "The quality and efficiency of our educational systems must be such that they give young people and adults the skills, motivation and knowledge they need in order to live in a world that is interdependent, marked by cultural diversity, on rapid and constant social change...". This implies that "education will make for the promotion of democratic values and human rights, will take into account equality of opportunity... and will facilitate experiencing the intercultural reality other than by just accepting the phenomenon of migration." (3)

These themes highlighted in the Third Plan have, in fact, been the focus of the thinking behind the CDCC's work since 1983 and in respect of which it has set out guidelines and suggested the educational and cultural objectives to be achieved. This work has accordingly had to be incorporated into a new overview, by taking account, firstly, of Project No. 7 on **"The education and cultural development of migrants"**, completed in 1986 (4), and of its follow-up chiefly relating to:

- intercultural education: concept, context, curriculum practice (5);
- the theory and practice of interculturalism (6);
- migrants and the media (7); and
- arts education in a multicultural society. (8)

It was subsequently necessary to incorporate the work done on Project No. 8 dealing with **"Innovation in primary education"**, the teachers' seminars on the way the other parts of the world are presented in secondary schools in Western Europe (10) and the ideas developed in the reports of the Council of Europe's teachers' seminars on :

- human rights education in pre-primary schools (11) and compulsory education; (12)
- human rights education in schools in Western Europe (13) and in a global perspective; (14)
- the role of school in social, civic and political education (15) and in socialisation and the promotion of democratic values; (16)
- mass media education in primary schools; (17)
- relations between school and the media; (18)
- intercultural education (19)

Finally, it was necessary to incorporate the summary, published in 1988, of the work done by the CDCC to eliminate bias and prejudice from history and history textbooks and report on:

- the seminar on bullying in schools; (21)
- the studies on violence and conflict resolution in schools (22) and on the conceptual framework of human rights education in schools; (23)
- the colloquy on computerised school links. (24)

The substantial number of reports covered by this updated version justifies and explains the recasting of the first version of this report.

Antonio PEROTTI
1 September 1989

I. Mounting xenophobia in Europe

Situation

Depicting the rise of xenophobia in the different countries of Western Europe is no easy task.

Racist attitudes and behaviour can take a multitude of forms and, for that reason, it is even very difficult to gauge how they are evolving. The visible manifestations of xenophobia are bound to be superficial. In some instances, in an unfavourable social context, there may be a sudden outburst without any untoward consequences, while in others xenophobia may be simmering just beneath the surface and only waiting for a random pretext to explode.

Of all the pointers to the worsening situation, we shall single out only one: the disquiet increasingly voiced by the Council of Europe and the European Parliament. The alarm was sounded by the Parliamentary Assembly as early as the autumn of 1980, when it adopted a Resolution on the need to combat resurgent fascist propaganda and its racist aspects (25). The Kriefs report, which was at the origin of the Resolution, reviewed the situation in all the member States and pointed to the resurgence of extreme right-wing movements from Spain right through to the Scandinavian countries. One significant aspect of the phenomenon was the fact that almost all these movements exploited the indigenous communities' fears about immigration, especially "coloured" immigration. (26)

In 1983, the Council of Europe published the Bengt Skoog report, which described the situation in 10 European cities (27) and identified tangible signs of xenophobia in many European countries.

In September 1983, the Assembly returned to the charge, by adopting a Recommendation on xenophobic attitudes and movements in member States with regard to migrant workers. (28) The Muller report, which was connected with the Recommendation, was quite specific, when it stated: "There is a growing intolerance of the presence of migrant workers in large numbers. Such concentrations in a region, town or urban district create an explosive situation." (29) The report quoted specific examples in connection with Switzerland, France, the Federal Republic of Germany and the United Kingdom.

In a bid to alert public opinion and the media to the rise of xenophobia, the Parliamentary Assembly organised a confrontation in Strasbourg in March 1984 on **"Aliens in Europe: a threat or an asset?"** (30). Finally, in October 1984, the rise of fascism and racism in Europe prompted the European Parliament to set up a committee of enquiry to study this worrying development. The committee submitted its report on 22 November 1985 (31) and it was published by the European Parliament in 1985. (32)

Causes

Examples of similar situations can be readily found at various periods in the history of immigration in different European countries. It would be sufficient to look into the miscellaneous news items published by the press or into administrative documents or the minutes

of parliamentary debates for confirmation of the fact that xenophobia is not a recent development in Europe and that racism and xenophobia were, in fact, a feature of workers' movements throughout the 19th and 20th centuries.

This explanation is inadequate, however, since class xenophobia alone cannot account for all the specific historical factors - both domestic and international - that have been responsible for the rise of xenophobia in Europe. As underscored in the Final Report of the CDCC's Project No.7, dealing with the education and cultural development of migrants, the spread of racist and xenophobic attitudes is primarily due to the general social context in which the immigrant population is integrated and to its endogenous growth, through births and the reunification of families. This phenomenon is taking place at a time when the European countries are undergoing four specific crises:

- an urban development crisis, stemming from inadequate living conditions, transport and housing, and the deterioration of the urban environment, which particularly - although not exclusively - affects the immigrant population;

- an educational crisis: the democratisation of education, the rapid increase in the number of children attending school, and the crisis in values and reference points that hitherto underpinned the educational system - all factors making the acculturation of newcomers difficult;

- a cultural crisis: the crisis is not confined to the educational system but affects the whole range of social institutions;

- an economic crisis, which certainly acts as a catalyst and is responsible for a general weakening of the sense of social cohesiveness and solidarity.

The lack of a significant economic role among some members of the immigrant population, such as women, children, and any of its members not in active employment, could thus result in a loss of all significance and legitimation and could have a damaging effect on the image which the general public, when manipulated by ideological currents, may form of immigration, especially during an employment crisis.

Decolonisation has also posed the question of migrations from former colonies in fresh terms, by introducing new aspects that are both cultural (such as further divisions and their symbolic aspects) and political. The analysis made in CDCC Project No.7 concurs in its fundamentals with that of the Report by the European Parliament.

In dealing with the educational and cultural features of this issue, the CDCC has attempted, through a number of projects and operations carried out in various countries, to pinpoint target areas for the fight against different forms of discrimination generated by the educational environment.

On the basis of these findings, the CDCC has opted for the intercultural approach as one of the most effective strategies for combating xenophobia and racism, since it is regarded as a means of fostering relations and interaction between all those involved in the educational community. It is a strategy which should go hand-in-hand with all other campaigns conducted on the socio-economic and legal fronts.

II. The role of education and culture in combating intolerance and xenophobia

This report does not cover all the varied range of activites in which the Council of Europe engages in combating intolerance and xenophobia. It aims only at summarising the conclusions of the theoretical work and experiments on this subject conducted by the CDCC in the education sector and at presenting the thinking which inspires and prompts them.

This qualification deserves to be spelt out more clearly, however, in order both to stress the need for a comprehensive approach and effort and to highlight the role played by education and culture in combating intolerance and xenophobia. This combat involves several areas, in fact, since the roots of racism are to be found in a variety of economic, political, legal, social, educational, cultural and other factors. Individual conduct and behaviour accordingly come under the deep-seated influence - anthropologists even speak of "control mechanisms" - of a number of socio-economic and/or symbolic variables.

The overlapping and interaction of these different factors explain why the safeguard and development of human rights and fundamental freedoms are not exclusively dependent on education and culture. No education system can by itself ensure that there is equality of opportunity in a given society, unless such equality is also enshrined in the law and in socio-economic conditions. It would be a serious mistake to overestimate the ability of education to combat factors whose origins are bound up with socio-economic and legal handicaps.

However, the different overlapping factors also mean that the safeguard and development of human rights go well beyond the protection afforded by the law and socio-economic reforms. No society can guarantee equality of opportunity if the educational system exacerbates discrimination or, worse still, is instrumental in fostering it. No multicultural society - and all European societies are compelled to acknowledge their **de facto** multicultural nature - can recognise its multiculturalism in law and in spirit, without at the same time engaging in activities on all fronts, be they socio-economic, legal, educational or cultural. It would be futile to expect that a shortfall in one sector, say education, could be meaningfully offset by progress involving only one of the other factors.

This is why the Council of Europe has tackled the problem of intolerance and xenophobia in its entirety. In addition to the CDCC, which covers the educational and cultural aspects, it has involved all its other bodies, whether they deal with political issues (the Committee of Ministers and the Parliamentary Assembly), legal affairs

(the Steering Committee for Human Rights), socio-economic questions (the European Committee on Migration), local government (Conference of Local and Regional Authorities of Europe) or young people (European Youth Centre), and it has associated in its work other organisations such as Unesco, OECD, ILO and the EEC, as well as NGOs having observer status with one of the Council's bodies.

Through its all-embracing approach, the Council of Europe has played a decisive role in this combat, which is inspired by, and finds its deepest expression in, the guiding principle that fired its founding fathers in 1949: the safeguard and development of democracy, human rights and fundamental freedoms in Europe.

Although this summary report is confined to the activities of the bodies dealing with education and culture, there can be no denying its importance. Indeed, there can be no doubt that the main sources of intolerance and xenophobia include the educational and cultural environment, as represented by the family, school, youth organisations, workers educational movements, religious institutions, trade unions, associations, the media and, through its traditions, society at large. There can likewise be no doubt that, within the educational system, schooling plays a specific role in the transmission or strengthening of bias or prejudices on which intolerance feeds.

The influence of school and the media

School and the media, and education and information generally, are two important sources of the bias and prejudices which play a significant part in determining our perceptions of other people and of those, be they individuals or groups, who are different from us, and also in influencing our judgments of others and our behaviour towards them.

The media obviously play an influential part, since they merely participate in the systems of collective representations expressing the state of society. They are both the cause and effect of public opinion. The fundamental purpose of their message is that it should not only be transmitted but should also be received, and this brings us back to the fact that any media product is by its nature commercial, and hence an industrial commodity.

The media are commercial ventures which, if they are to survive, must not upset the ideas, prejudices and hopes of their readers, listeners or viewers. They must offer them the fodder which they expect and prove to them, as Madeleine Varin d'Ainvielle says, "the existence of a group which thinks as they do..., give them the support of common thought" (33). Thus, through the process of subtle and constant interplay, the media influence their "consumers" and are influenced by them. Consequently, information on the cultural pluralism stemming from immigration exists primarily through society's collective representations of it (34).

The present trend towards privatisation in the audiovisual sector may lead to a weakening of the media's fundamental responsibilities for the defence of democracy, human rights and equality. (35)

The school, the prime institution for the legitimisation of cultures and a compulsory stepping-stone for every new generation - and the media - which create and enhance the images and representations conveyed in society - are thus two irreplaceable instruments for the public recognition of "others", their identity and cultural distinctiveness. However, in Western Europe, which now has more than 15 million foreigners, the harmonious co-existence of the different communities cannot be contemplated unless we subscribe to the view of Lévi-Strauss that "the discovery of others is the discovery of a relationship, not of a barrier". This is the discovery that the educational system has to teach everybody.

The need to move beyond an ethnocentric approach in inter-community relations, in order to forestall the appearance of rejection, intolerance, xenophobia and racism, became urgent in the 1970s, when the economic crisis made the conditions of existence and co-existence much worse. And it was precisely at that time that the Council for Cultural Co-operation began to focus increasingly on points of stress, where symbolic determinism was liable to have a highly negative influence on the intercultural future of European societies. It is on the basis of these convictions that, since its creation, the CDCC has striven in the sectors of pre-primary and school education and of cultural education and the media.

It is true that racism and intolerance can only be combated by means of an overall strategy. However, this does not make it any less important to try to spell out the specific role played by education and culture in this area and to show how that role could find expression at the different levels of the educational system, from pre-primary to primary and secondary schooling, as well as to describe the contributions made by the different component parts of the educational community (in the broadest sense of the term) in carrying out an educational project. This is the main aim of the present report.

The considerable volume of work done by the CDCC shows that the usual alternative; which holds that short of total transformation, no change is possible, is by no means valid (36). In the struggle to ensure that others are respected and recognised, the important thing is not to decide whether priority should be given to tackling the issue from a particular angle, be it legislative, economic, social, educational or cultural.

What matters is to realise that each dimension is relatively independent and can be exploited to the full, rather than being part of an indissociable whole which has to be tackled in its entirety. Each educational level (cf. the role played by nursery schools) and each subject (cf. for example, the prominent place which the teaching of history occupies in the CDCC's programme, on account of its importance in shaping young people's attidues towards other countries, races and religions) is likewise independent, and advantage has to be taken of that fact. Even every individual partner in the educational community has a sphere of his own.

This is a fundamental factor, since it underpins every individual's responsibility in making the most of his own educational sphere and hence the need for a co-operative type of educational project.

In the final analysis, the way in which the CDCC's activities have evolved is the reflection of a straightforward logical approach. While it was broadening its field of action - from pre-primary education to preparation for working life - the CDCC was simultaneously addressing an ever-wider audience, both within and outside school, with a view to eliminating vertical separations between the different levels of education and horizontal separations between the various components of the educational community - the family sphere, the school sphere and the social and media sphere - and also with a view to implementing a co-operative type of educational project. This is the only type of project which, inasmuch as it calls for the active participation and interaction of all concerned, can succeed in building an intercultural society on a democratic basis.

The need for such a co-operative project emerges from two major findings highlighted in the work of the CDCC. These are, firstly, the new realities and, secondly, the new cognitive knowledge and the new abilities or aptitudes which the European educational system has to convey in order to educate everybody to cope with those new realities.

III. The new realities

The first finding, which is the starting-point for any attempt to give thought to the problem, is the growing awareness of the fact that, in Western Europe, there are new real-life situations (such as the settlement of large communities of foreign origin and the spread of new media and technologies) which are rapidly bringing about qualitative changes in the cultural and linguistic features of its populations. These changes are having a far-reaching effect on relations between individuals and between groups, and on the conditions of their **inculturation** and **acculturation**. (37) In the face of these realities, the educational system is, in practice, still largely trapped in its monoculturalism (ethnocentrism), while at the same time as it has extended its role as a forum for the "socialisation" of the individual on account of the rapid growth of pre-school education, the raising of the school-leaving age and the democratisation of secondary education. (38)

The identification of this growing gap is one outcome of the work of the CDCC and represents the starting-point for its proposals and the guidelines it has laid down. It is necessary to dwell on this point momentarily.

New cultural diversification of the population

In the first place, there is a new pattern of cultural diversification among the population in Europe. What is actually changing in Europe is the reality of its multiculturalism. The old continent was always a geographical mosaic of nationalities, languages and minority cultural communities (this was borne out by the Treaty of Versailles) and up until the 1960s, because of the various colonial empires, it had always had to attend to the political "administration"

of the cultures and languages of the peoples it had colonised. Nowadays, however, the multiculturalism of post-colonial Europe can no longer be identified either with the plurality of the national and territorial (regional) minorities which emerged from the historical process of the formation of nation-states, or with the multiculturalism external to its metropolitan territory, which was elevated to that rank by the myth of the "civilising mission" prevalent in the colonial period.

The settlement of large linguistic and cultural communities throughout the individual countries has changed the landscape of several regions of Europe, the habitat of its main urban centres, and the composition of its school-going population and of its workforce in a number of productive sectors. (39)

Thus, alongside the multi-ethnic and/or multilingual situations which arose as a result of the formation of the nation-states (there are in Europe 48 minority language groups representing more than 30 million people), other minority language and cultural groups have grown up and now account for some 15 million people who have the status of foreigners. This has come about through the cumulative effect of a variety of converging social, economic or political factors (political refugees).

If, in addition to this population, which is becoming increasingly stable, we add the post-colonial minorities that have retained the citizenship of the former colonial powers or citizenship equivalent to that of European nationals, we arrive at a figure of 17.5 million people, consisting of Surinamese, West Indians and Moluccans in the Netherlands; West Indians (from Martinique, Guadeloupe and French Guyana) and French Muslims (former harkis) in France; and Asians (from Pakistan to Malaysia and Hong Kong), West Indians and East and West Africans in the United Kingdom.

This multicultural situation can be analysed in different ways, depending on whether it is the outcome of the history of the formation of nation-states, the history of colonisation or the history of immigration.

Although there are formal similarities between the multicultural and multi-ethnic situations in the European countries, a multicultural situation resulting from colonisation is not experienced in the same way as one brought about by immigration, and the demands or feelings they spark off in the community are not the same as those experienced in a multicultural situation arising from the history of the formation of nation-states. Attitudes to the minority cultures concerned differ in each case. (40)

We can accordingly gauge the heavy burden of the handicap felt by some minority groups in some of the European countries, where the history of their immigration was preceded by a long history of colonisation and slavery. The stereotypes associated with the socio-economic status of the "immigrant" are thus superimposed on the stereotypes of the superiority of civilisation and race associated with the other two factors. The marks left by these stereotypes can be seen in school textbooks, education and the media, and especially in the media. (41)

This wide variety of social and historical contexts and psychological motivations is bound to have an effect on the role which multiculturalism plays in society. Nevertheless, educational and cultural systems in Europe, such as the family, school and the media in particular, were built on the process of a multicultural situation emerging from the formation of the nation-state, and this still continues to be the case.

The discrepancy is a source of intolerance and xenophobia. Since it does not take account of knowledge of the different factors involved in shaping the identities of immigrant peoples and of their children and in developing inter-community relations (between immigrant groups and the indigenous population and between the immigrant communities themselves), it is instrumental in fuelling irrational attitudes. The educational and cultural system cannot disregard these factors, which can be placed in two categories: one tending to maintain or underscore the identity of communities, which are sometimes labelled as "ethnic minorities" or "religious minorities", the other tending to work towards changing them by taking advantage of the perviousness of any culture when it comes into contact with other cultures. The factors which enable the immigrant population in Europe to maintain its identity on a lasting basis include the following: (42)

Causes of maintaining cultural identities

- Concentration in particular areas : the internal demographic growth of the immigrant population has, in fact, been superimposed on the concentration of immigrant workers dictated by industrial employment requirements. This concentration has given rise, inter alia, to three developments, which have made a profound mark on the conditions in which groups come into contact with one another, and which spark off reactions of intolerance. These are the simultaneous presence of groups with different cultures in a restricted space, the growth of a number of "enclaves" or ethnic neighbourhoods forming a specific setting in which collective identities are shaped, and the concentration of these groups in an environment marked by proletarianisation (areas lacking in adequate socio-educational amenities) and by urban segregation.

- The colonial origin of the first immigrant communities, which brings in its wake the symbolic divisions caused by the cultural deprivation suffered during the colonial period. This factor has to be coupled with the fact that cultural identity has become a popular concept in Third World societies as a means of restoring, in the country in question, the cultural heritage.

- The minority status in Europe of the ethnic groups, cultures or religions of these communities (cf. Muslims, Buddhists, "animists"). The conspicuousness of different ethnic groups (because of the colour of their skin) or religious groups (because of their rites and practices) can influence the process of collective identification. These are the aspects which are often most subject to prejudices and bias in the minds of the population at large.

- The responsibilities assumed in some countries or immigrant organisations for the national language and cultural identities of the immigrant population, for example by organising courses on the original languages and cultures, or setting up Koranic schools and places of worship.

- The evolving international context in respect of relations between the European countries and the Third World nations, following the latter's graduation to an acknowledged place in history and the crisis of colonial ideology.

- The crisis currently affecting a number of the criteria conventionally used in identifying individuals, such as jobs, homes and schools, means that their effect on socio-cultural integration has declined, especially among the younger generations.

- The diversity of legal and social status among people of immigrant origin. This is an important factor which has to be taken into account when analysing the "multicultural society", owing to the inequalities and ranking levels which it introduces into relations between the different communities and between minority and majority groups. The fact is that it is not socio-cultural systems or cultures in the abstract which migrate and meet one another, but men and women belonging to clearly defined social strata in a domestic and international environment characterised by relations between groups that are "dominant" and those that are "dominated". However, the multiculturalism we have just described is experienced in a situation where the legal systems and the context of the job crisis (chronic unemployment) differ widely, and this profoundly influences relationships between individuals and groups. Other people, i.e. those who are <u>different</u>, are liable to be identified as <u>not being equal</u>.

- The hardening of attitudes under the effect of everyday racism and the rise of movements inspired by nationalistic ideologies or xenophobia in a number of European countries.

All these factors are compounded by the role played by the new media (the transnationalisation of satellite or cable television systems) the new technologies being used by the audiovisual media and the press (such as the spread of video-cassettes and films in their original language), and the privatisation of the audiovisual media (with the increased number of local community radio stations) in maintaining language ties and ensuring that cultural roots are not severed. (43)

In some instances, these technological transformations are instrumental in altering the process of integration, acculturation, inculturation, and identification, enabling individuals to cultivate their specific backgrounds with greater prospects of success than was the case of the migrants who settled in Europe before the 1960s.

Lastly, mention has to be made of the role played by developments in the new international legal framework in maintaining collective identities. (44) International conventions such as the European

Convention on Human Rights and the EEC Directive on the schooling of immigrants' children (teaching of the language and culture of origin in compulsory education) establish a de facto link between the cultural pluralism connected with migration, even from outside Europe, and the public debate on human rights, the right to respect for cultural identity and the struggle against racism and xenophobia, especially since this new framework forms the inspiration behind the anti-racist activities and solidarity movements of a widespread network of associations in the countries of Western Europe.

This tendency for peoples to maintain their identities is gradually resulting in a differentiation by culture (especially language, religion, and educational values) rather than a differentiation by class, or at least is tending to combine the two.

Factors instrumental in changing cultural identities

While these factors tend to strengthen people's resolve to maintain their specific identities, others, by contrast, tend to be instrumental in causing changes, sometimes even considerable changes, in "migrant cultures". Apart from the necessary language, cultural and social adjustments (such as learning the local language and adapting to the basic local values of the host society) (45), the long-term settlement of the immigrant population is, in fact, at the root of socio-cultural changes that can primarily be seen through the following: (46)

- The tendency, among the young generations and women to choose different modes of integration, different occupations and different cultural expressions (cf. for example, their attitudes to marriage and fertility) from those of their parents, chiefly on account of their "immersion in the host society", their different social and occupational experiences, both individually and collectively, and their different ambitions;

- Increasing aspirations to take part in associations and the management of local affairs;

- The emergence of a generation of immigrant origin with a right to citizenship and consequently with a voice in politics, especially at local and regional levels;

- A change in attitude towards the country of origin and a change in the reciprocal images projected by the indigenous communities.

The fact that the behaviour patterns of immigrant groups change in the course of time, especially when they come from outside the Community, is incontestable. Denial of the permeability of cultures and their ability to adapt and evolve is an important factor at the origin of intolerance and xenophobia. In many instances, attitudes of rejection towards certain groups or communities are rooted in the unjustified belief that certain cultures are set in a hard-and-fast mould and therefore make assimilation or integration impossible. (47)

Among the factors that currently have an influence on the evolution of specific cultures, including immigrant cultures, mention has to be made of saturation by the media. Indeed, while the media can, to some extent, strengthen the preservation of people's

roots, and of their language and cultural ties with their countries of origin, the new audiovisual technologies are bringing about far-reaching changes in the conditions of information and communication between people (the intermixing of cultural models and knowledge). (48) We live in a society and world with countless references, where people devise their own systems of values by putting out feelers rather than by delving into their roots.

The power wielded by education is therefore split between several partners. Faced with the international and transcultural nature of some of them (the media and new technologies), educational systems, confined by their nationalism and ethnocentrism, have difficulty in adapting.

In addition, in everyday life in Europe, the mediatisation of information, together with the settlement of many large communities of foreign origin, has given rise to the "internationalisation" of relations between communities, and these relations are affected by international events and their political and symbolic significance. A good example is the Salman Rushdie affair. Communication between different civilisations and religions, which used to be a theoretical dialogue conducted at a distance by intellectuals, is now being put to the test, especially in the large European cities, as a result of the cohabitation and confrontation of peoples from different cultural backgrounds. (49) This "internationalisation through the media", which European educational systems have to learn to control, has an influence on community relations and often provides latent xenophobia with a political pretext to break out into the open.

Lastly, the on-going process of European construction is posing further challenges to European educational systems. The construction of Europe, in all its different aspects, (in both Eastern and Western Europe and in the economic, military, political, educational, intellectual and other fields), a process in which all Europeans are bound to take part, is increasingly fuelling the debate on the possible forms which European "identity", "culture" and "consciousness" may take. What, in fact, are the ideals and models being built up by these different projects for European construction? Is Europe progressively becoming conscious of itself? Can the European national educational systems avoid giving thought to the limits of European construction and making an effort to understand the historical sources of our moral, legal, political and intellectual norms and values? Can a European educational system take it blithely for granted that a European identity "already exists"? If so, which European identity is it: the one that existed before the Second World War or the one marked by the intermingling of languages and cultures brought about by the post-colonial immigration movements of the 1960s and 1970s? What culture can nowadays be regarded as being "extra-European"?

All the factors already mentioned (the growing new multiculturalism induced by migrations, the growth of new "parallel schools", such as the media, and the construction of a single European area) dictate the need for fresh educational models which will have to be re-invented on a basis other than that of national borders.

Changing role of the educational system as a forum for socialisation

The starting-points for these new models should be the growing awareness of the new role being played by present-day society, recognition of the educational system as a sphere of socialisation, (50) and research into the new knowledge to be conveyed and the new abilities or aptitudes which have to be instilled, so as to enable everyone to cope with these new realities by learning to know others, whether they are individuals or groups, and communicating with them. Identifying new types of cognitive knowledge to be transmitted and aptitudes to be fostered are two objectives which are really only one. It is difficult to conceive an education system confining itself to discovering other people and how they differ by means of cognitive knowledge and yet ignoring the similarities between human beings and their equality by virtue of the fundamental identity of human nature and, above all, not raising the issue of the relationship with other people and comunication with them. Is it possible to get children and young people to discover others without sparking off in them the aptitude and ability to engage in action involving human rights or without the struggle against all forms of discrimination becoming an integral part of the personality of every child, adolescent, young person or adult, as they continue to develop?

The CDCC's work shows that this search for new knowledge and its transmission, and the acquisition of new aptitudes and abilities, represent a fundamental goal. Without that, any attempt to combat intolerance and xenophobia is meaningless at the educational level. The discovery of others, we repeat, is the discovery of a relationship, and it is this relationship that is at the heart of the CDCC's most recent work on intercultural teaching and education. The relationship is the crux of intercultural activity and the approach adopted by intercultural instruction is centred on the system of relations between children and young people. The aim of intercultural instruction is not merely to learn about different cultures. As C. Camilleri points out, it is possible to be an expert on a culture, while at the same time displaying antipathy, to varying degrees, to the individuals or groups that are a product of it. (51)

It is now becoming a matter of urgency, especially in view of the school's role as a forum for the socialisation of individuals, for the educational system to be able to transmit such knowledge and aptitudes. This is also linked with the development of the family, which is tending to confer new tasks on schools other than those strictly connected with teaching. There have been far-reaching changes in the role performed by the school as a "context of socialisation". There has been an unprecedented growth in pre-schooling in Europe in the past few years. In several European countries, the pre-school attendance rate stands at 100% for children in the 4-5 year age group, is very high for 3-year olds, and higher than 30% even in the case of 2-year olds. The educational system is therefore having to contend with a fundamental issue. Pre-school attendance automatically implies early socialisation and this means that the educational system has to cope from an early stage with children's differentness. From the age of 2 or 3 years onwards, the children of foreign parents or from minority communities bring their differences with them into the educational setting outside the family. Coping with these differences

at so early a stage is bound to require an educational model for ensuring co-operation between the partners involved (parents, school, local authorities and social partners, including associations). This educational model does not exist and will therefore have to be invented.

The European countries are also tending to raise the school-leaving age as high as 17 years. This means that the school system, which used to cover only early adolescence, now has to work with the other members of the educational community in dealing with the crucial period when individuals' cultural identities (including their national identities) are shaped. It has to be capable of conveying knowledge and values and enabling people to live their lives as individuals, but with reference to universal values (respect for human rights). This approach calls for a project involving co-operation with a large number of partners from outside the school, but it is not a project of which schools have had any experience or with which they are familiar.

The raising of the school-leaving age also means that a tricky period in the social integration of young people will be spent at school. In the past, successful social integration depended more on the important role played by work, and the workplace was therefore the prime setting for the socialisation of individuals. Likewise in the past, a family would choose its children's future in the light of its social milieu, and that choice was made outside school and before schooling.

Nowadays, by contrast, a decisive change has taken place with the gradual institution of a full-scale educational system where teachers have a new selective function, in that in the guise of purely academic guidance, the school decides on the social future of its pupils. Raising the school-leaving age to 17 has highlighted the selection that is made by directing pupils into short streams reserved for children from working-class backgrounds, and especially for foreign children. (52)

In the past, the "struggle for life" started when children left school, but it now starts at school itself. In an even more general context, these changes, and especially the deferment of the age at which people start work, has given rise to the emergence of "young people" as an autonomous group. They have brought the question of the crisis of education and of the educational system as a whole into sharper focus. It is a crisis which the schools alone cannot resolve.

However, a number of possible directions in which action can be taken have emerged from the CDCC's work on the role which the educational system and cultural action could play in a multicultural society, in order to provide everybody with the means of learning about other (and different) people, of recognising them and communicating with them.

Before considering some of these directions in detail, we feel it would be useful to describe the general background to them.

IV. The main lines of thrust of the CDCC's action

Although these findings have been at the centre of the work done by the CDCC in recent years, school systems and cultural policies seem rather to have "frozen" some of the traditional attitudes and patterns that are the heritage of the single nation-state, instead of adapting them to the growth of the educational and cultural needs entailed by the new realities. (53) This occurred even in spite of the Resolutions adopted by the Conference of European Ministers of Culture held in Oslo in 1976 and in Athens, which highlighted, firstly, the significant gap between the cultural needs of the new socio-cultural communities in Europe and the conditions set for satisfying those needs and, secondly, the advisability of laying down the broad lines of a European cultural policy geared to the new realities.

In order to cater for these needs, the CDCC proposes three main lines of thrust for educational and cultural systems: the first of these relates to the cognitive knowledge to be transmitted; the second points to the abilities or skills to be fostered; while the third suggests a number of educational models to which prominence should be given.

With regard to the "cognitive knowledge" to be transmitted, the CDCC proposes that :

- The approach to history and geography be reviewed, to incorporate a less ethnocentric interpretation in both textbooks and teaching, a critical analysis of prejudices and open-minded international attitudes, and a recognition of the interdependence between nations and the contributions made by different civilisations and cultures, especially through migrations.

- The exploration in greater depth of some of the human sciences and especially of cultural anthropology, with emphasis on the process involved in shaping the identities of individuals and communities, the historical and geographical context of the origins of culture and religions, the economic, political and ideological factors affecting power relations between cultures, the existence of a dominant culture and its role, etc.

  Educational systems and cultural policies can no longer disregard the knowledge to be gained both from cultural anthropology (everyday culture and the negotiations it entails) and from the sociology of languages and cultures (their permeability, their symbolic role, the power relations between them, etc.). (54)

- A knowledge of the development of technology, especially in the media.

- A thorough knowledge of human rights (concepts, history, international and national instruments, practices, etc.) and the identification of sources of intolerance and xenophobia.

With regard to the "abilities" or "aptitudes" to be fostered

The educational system should primarily convey values and foster practices and behaviour patterns geared to developing the aptitude to:

- communicate, enter into interpersonal and intercommunity relations, and discover others as the discovery of a relationship rather than a barrier;

- develop a questioning attitude towards all specific religious, national, ethnic and other identities, making it possible to "manage" and rationalise them, i.e. to relativise them with respect to universal values (man, human dignity and basic rights), and to grasp their historical nature and their development in time and space, so as to preclude any attempt to lump them altogether under the same heading and to master the dynamics of the particular versus the universal; (55)

- engage in a practical interpretation of the imagery and language of media information. (56)

With regard to educational and cultural models

An educational system taking the new realities into account would therefore be:

- A co-operative system, i.e. a system in which all the components of the educational community would co-operate and in which each would have its place and role (school, family, neighbourhood, media, social partners and local authorities); (57)

- A system which would be fitted into a coherent overall policy, in which the economic, legal, political and social aspects would all aim at the same goal of ensuring equality of opportunity for individuals and communities. If such a policy were not adopted and if, for example, legislation discriminated against foreigners or minorities, educating people to recognise that others are different would mean educating them to think in terms of inequality. The educational and cultural systems would then be responsible for the creation in Europe of multicultural societies in which the various cultures would not exist on the same footing but would be subject to a "pecking" order;

- An educational system which would therefore be prepared to revise the concept of "secularism", as a refusal to convey the knowledge needed to be able to interpret religious factors; (58)

- A system in which educational and cultural policies would be geared to catering for the tangible needs of the population concerned. Hence, these policies would be grounded in the evolving process of cultures as these are conveyed in Europe (taking into account, above all, the behaviour patterns of the younger generations, especially women, and their participation in local projects) rather than result from a management system whose scope is negotiated by the governments of the countries of origin and the host countries; (59)

- A system which would provide the immigrant population with a framework for forming associations and which would enhance its standing, so as to enable it to be independent of the assistance furnished by institutions run by the countries of origin; (60)

- A system which would embrace the international dimension of information and communication and would be receptive to the past and recent contributions made by the different civilisations.

This review of the thinking devoted to the subject does not cover all the analyses and proposals contained in the studies conducted by the CDCC. It nevertheless sets out the main lines of thrust. We now have to come back to a number of fundamental issues.

V. Some fundamental issues

The revision of history teaching

Ever since it was established, the Council of Europe has given priority, in its education programme, to history and history teaching. The way in which history is written shows us whether we recognise the contribution all peoples have made to it.

The CDCC's work on this subject has had two objectives: firstly, the eradication of bias and prejudice in school history textbooks and, secondly, a study of the place which history occupies in secondary school curricula.

Between 1953 and 1958, the CDCC organised six major international conferences on the problem of bias unconsciously conveyed by history textbooks (61). These conferences engaged in an analysis of textbooks relating to the period extending from the Middle Ages to the years after the Second World War (1950). Of approximately 2,000 history textbooks used in the schools of Western Europe at the time, 900 were examined by teachers, school inspectors, university and college professors, textbook authors and representatives of Ministries of Education. (62)

As the six conferences showed that the place occupied by religion in history textbooks left something to be desired, in 1972 the CDCC organised a symposium in Louvain on **"Religion in history textbooks in Europe"**. A rigorous and detailed analysis of the contents of the 21 sets of history textbooks showed that considerable space was devoted to religion in the case of the Eastern civilisations of Antiquity and even more for the Middle Ages and the 16th century, but that coverage was limited or almost completely lacking for the ensuing periods and was virtually non-existent for the period subsequent to 1914.

In their conclusions, the participants in the Louvain symposium stressed that religion had always been a major factor in society, and "to avoid teaching it on whatsoever pretext and for whatsoever period is to be lacking in historical truth." (63) School textbooks should not lose sight of the role of other religions, such as Judaism and Islam, and the contribution they have made to European culture.

The educational and cultural system should therefore include, in the essential knowledge that has to be transmitted to citizens living in multidenominational societies, a familiarity with and awareness of religious developments. In Europe, eliminating all reference to religious events in public education is bound to increase prejudice towards the different religions which the immigrant communities have brought with them. This entails training teachers so that they are capable of understanding and explaining religious factors.

The subsequent four conferences held between 1965 and 1983, on the place of history in secondary school syllabuses, laid stress on the importance of history in creating a critical cast of mind among pupils, through the individual research, thinking and means of expression which the teaching of the subject should stimulate. The training of history teachers was the key issue at these conferences.

History teachers should make a point of providing their pupils with experience of the critical evaluation of different types of document, and especially information transmitted by the mass media. (64) Lastly, history has a special contribution to make in human rights education, by teaching young people about the way in which those rights were won and defended in hard-fought struggles through the ages, and about the new rights emerging as societies develop.

The recommendations adopted at the 12 conferences on the teaching of history represent an attempt to make history an important and stimulating part of a child's education. They have been summarised by Mr STOBART under the following five major headings:

- The teaching of history must not be confined to political and military history, but must be a synthesis of all the aspects of a given civilisation, covering all spiritual, religious, social, cultural, technical and economic matters.

- History teaching should incorporate the events of national history in the European context (importance and influence of Europe in national events) and the discovery of a common civilisation, without neglecting the specific characteristics of that civilisation. The history of Europe should be viewed in a world perspective.

- The teaching of world history should not be seen solely as an element of the study of contemporary history, but also as essential for an adequate study of the past history of Europe. The study of non-European civilisations and their influence on European countries should not be neglected. It is difficult to find a proper balance between national, European and world history. It is in any case essential to develop research on the teaching of world history.

  To obviate the danger inherent in many history courses in which the pupils acquire a Euro-centric vision of the world, all children in lower secondary schools should study in depth one of the non-European cultures in depth.

- The teaching of contemporary history is of capital importance: it should form part of the school curriculum. Contemporary problems should constitute the starting point for the preparation of history syllabuses for upper secondary schools.

- In the teaching of history, it is more important to lay emphasis on the faculty of understanding and historical reasoning than on the learning of a lot of details; children should be trained to use the documents they need and be helped to adopt a critical attitude towards information transmitted through the mass media. For example, history classes should train children to view films and newspapers with a critical eye. (64)

These five points provide a good reflection of the concerns of the founding fathers of the Council of Europe, concerns linked with the sad memory of the role played in 1930s by the abusive use of school history textbooks to promote feelings of national and racial superiority.

Media education

Whether we like it or not, we have to face the fact that children spend a great deal of time watching television in all the European countries. Children are becoming immersed in television at an increasingly early age. More than ever, school is necessary for conferring some structure on the piecemeal information transmitted by the all-pervasive media, so as to help children to grasp the processes used and to acquire a measure of detachment.

Even before children start going to school, television provides them with up-to-date factual information. The situation has been reversed: in the past, reading was taught at school and was essential for acquiring information, which was generally in written form. Nowadays, it has become essential for individuals to be taught, from a very early age, how to decipher photographic or audiovisual images and to find their own way through the information and the reality manufactured by the media and through the knowledge they put out.

In order to foster ideas on this subject, the CDCC organised two European teachers' seminars under its bursaries scheme. The first of these was held in Donaueschingen in 1986 on **"Mass media education in primary schools"** (from 5 to 12 years of age), while the second was held in Paris in 1987 on **"Media education: relations between schools and the media"**. (65) These seminars, especially the first, stressed the significant challenge which media education represents for primary schools.

Unfortunately, committed efforts in this area have in most cases been directed exclusively at secondary schools. The programmes and official instructions of the countries represented at the seminar (Belgium, France, Italy, Malta, Netherlands and Norway) were very vague as to the place occupied by the media in primary education. Yet the Donaueschingen seminar unambiguously acknowledged the legitimacy, from the teaching standpoint, of mass media education in primary schools: it is the school's duty to take account of the environment

and to welcome children's questions. The atmosphere of our societies is suffused with messages of all kinds. They are not addressed to the children, but the children nevertheless receive them. They must therefore be taught how to find their way, how to acquire a certain detachment from all these multifarious stimuli (66).

Teachers have to discard the idea that the mass media are dangerous competitors; on the contrary, they should be given training that will enable them to use the media as highly efficient teaching and learning tools, (67) with three main objectives in view:

Learning about communication is the first objective. Mass media education is a means of arousing the desire and the need to communicate. Indeed, it is this need to communicate that motivates the representation of reality by a variety of means (writing, fixed images, moving images and speech). It is real-life communication situations that give children a glimpse of the importance and role of certain types of skills, such as reading, writing and explicit verbal expression, which they will accordingly come to regard as "techniques" that are put at their disposal and increase their power over the world.

The second objective is the socialisation of children - and perhaps also of the school. Since mass media education can spark off the desire and need to communicate, it can help children to advance beyond the egocentric stage of early childhood. Their discovery of other modes of behaviour and living and thinking, and of other places and other people, will broaden the range of their reference pointers, which have hitherto been confined to the family environment. The grasp they obtain of certain events will provide them with an opportunity of formulating their own views and of listening to the views of others and respecting or discussing them. Mass media education has to be construed in terms of exchanges, tolerance, shades of meaning and of what is right, and it is in this sense that it contributes to the civic education of children.

Lastly, mass media education entails having an actual knowledge of the mass media, of how they work, of the place they occupy in society and of their specific social and economic functions (entertainment, attracting interest, education, information, persuasion, and so on), as well as an analysis of their respective codes, so that children are in a position to receive them with some sense of detachment, react critically to them and have criteria for evaluating and measuring what is offered and gauging its content. In short, it means that children have a certain command over what they are given to see, read or hear. Children have to be able to voice their doubts, know that the representations offered are only fragments of reality that have been filtered, and that they must not be mistaken for reality. (68)

Teaching and intercultural education

This is one of the key points of the most recent work carried out by the CDCC, notably in connection with the training of teachers responsible for teaching the children of migrants and with Project No. 7, **"The education and cultural development of migrants"**. This point is an essential feature of education that aims to foster learning about others and awareness of differences. (69)

In fact, intercultural education sets out to integrate the approach to cultural differences in teaching methods which take account of the other differences of the pupils (sex differences, social and economic differences, etc.), thereby avoiding the snare of abstract interculturalism and the risk of denying the inequality of exchanges between groups and communities, of idealism and of the atomisation of cultures.

In social psychology, theories which attempt to explain any differences between individuals or groups solely through biological factors are nov as obsolete as those attaching exclusive importance to socio-economic factors. By contrast, greater importance is ascribed to the significance of the way they interact.

As L. Porcher (70) notes, one of the branches of psychology that has been most influenced by the cultural perspective is differential psychology, which in fact recognises the characteristics of every individual, and all environmental, academic, social, economic, political and media factors, as being decisive. Intercultural teaching methods and education can only work if there is constant interdisciplinary teamwork.

The intercultural approach does not represent a new form of knowledge or a new discipline: it is rather a new methodology which attempts to integrate psychological, anthropological, social, historical, political, cultural and other data into the way it seeks out and questions what is real. There is no specific field of application that is designated a priori as being intercultural. The intercultural discourse draws its sustenance from the discourses of the individual disciplines and reciprocally stimulates them. The intercultural approach seeks to ensure that the teaching of each specific subject embraces relations with the humanities (economics, history, psychology, sociology, etc.).

Intercultural education sets out to educate everybody to recognise the differences existing within the same society, rather than to provide an education for those who are culturally different (by aiming at specific and different publics). Intercultural education is not a problem of specific publics. It is intended to educate majorities and minorities alike to look at one another's "cultural parameters". (71)

Intercultural education develops the teaching of a certain type of human relationship. It is a form of education which at all times enables the pupils themselves to take their bearings in relation to other people, to be provided with the means of broadening the range of their references, and to experience the different cultural features of their environment as wholly legitimate.

It is not the school's job either to decide on and pinpoint the pupils' identity and then confine it in a maze of meanings, or to choose any particular identity for them: intercultural education is founded on the principle that "the child is the focal point", and it is here that any real teaching methodology commences.

Intercultural education sets out to establish and develop relations between school and the other educational spheres, in other words to set up networks of external solidarity. The challenges with which educational systems will have to contend as a result of the new developments plainly go far beyond the teaching aspects and the classroom walls.

That being said, it has to be stressed that the renewal of education required by the present-day situation cannot be brought about unless there is a change in the professional profile of teachers. This is clearly borne out by the extensive body of work carried out by the CDCC in this field.

Several of the above-mentioned elements feature in the teacher profile proposed in Recommendation No. R(84)18 on **"The training of teachers in education for intercultural understanding, notably in a context of migration"**, which was adopted by the Committee of Ministers of the Council of Europe in September 1984. This Recommendation draws its inspiration from the guidelines emerging from the work the CDCC has done, over a period of years, on the problem of teacher training (72) and in connection with Project No.7. This training entails acquiring a number of fundamental techniques, as follows:

- The techniques involved in observing, listening, and understanding a situation. Only by acquiring these techniques is it possible to respect the principle of teaching, whereby "the child is the focal point", and the principle that all learning is a matter of communication and is therefore subject to the laws of communication.

- The techniques involved in establishing relationships and interrelationships. This is at the heart of the intercultural situation. Such techniques are essential for knowing how to foster horizontal relationships in the classroom (since, unfortunately, children often only communicate through the teacher) and for establishing a connection between learning at school and the child's environment (family, neighbourhood, leisure activities, media, etc.). It is important to ensure that children properly integrate the experience of the culture to which they belong and by which they are surrounded.

- Anthropological analyses which make it possible to assimilate cultural relativism in depth, although such relativism should not be construed to mean that one culture is equivalent to another. It means rather that any culture is the expression of a dynamic relationship between man and his environment in both space and time, and the expression of the interactions linking groups and/or individuals (a genetic-type explanation of the origin of different cultures). This interactivist perspective redefines difference not so much as being a natural datum or a static objective fact as a dynamic relationship between two entities which confer meaning on one another.

These analyses have an important role to play in precluding any sacralisation or "ethnicisation" of cultures, or any tendency to set traps for them. They also make it possible to reduce moral judgments,

which are a prime source of ethnocentrism and xenophobia. These analyses would also put an end to the emphasis on folklore and exotic aspects to which certain teaching practices sink.

Training in intercultural issues is necessary if educators, and teachers in particular, are to avoid using the concepts of culture and identity as values that can account for differences, by confining individuals - or groups - in a pattern of cultural causality and determinism. There might, in fact, be a risk of biological, psychological or social determinism covertly assuming the guise of "cultural determinism".

Any approach whereby causality and explanation become substitutes for the discovery and understanding of other people has to be avoided. The issue is less one of identifying the diversity and complexity of other people than of **recognising them afresh.** (73)

It is against the background of these ideas that the CDCC has, in recent years, geared its projects relating to the schooling and education of the children of immigrant workers. These projects represent one of the most important aspects of the effort being made to achieve closer European co-operation.

Although, at the outset, these projects dwelt more on the importance of the role played by learning the local language and teaching the language and culture of origin, the more recent projects have taken account of the fact that the immigration population in Europe is levelling out and of the impact of social and technological changes on multiculturalism in European societies; they have therefore been centred, as a matter of priority, on intercultural education.

A fresh approach to teacher training

We regard this as a significant development, and it is also significant that this development should have taken place in connection with the project for teacher training. Although intercultural education has its starting-point in the presence of a foreign population residing on the same territory, it is meant to go beyond relations with immigrants. Indeed, intercultural teaching is at the heart of all forms of instruction designed to foster a sense of receptiveness towards other people who are different, even if there are no foreign children in the class.

In this connection, we feel that the views expressed by Mrs. M. Rey (Chairman of the Group of Experts concerned with the training of teachers responsible for teaching migrant children) in the preface to the work compiled by Mr. Louis Porcher (74), seem to us to be particularly important:

> "We should like to stress here the importance of the intercultural dimension of education.
>
> In the education of migrants, integration is too often contrasted with preservation of the original language and culture and policies are decided and steps taken having regard exclusively to one or other of these alternatives.

Both attitudes lead, in our opinion, to unsuitable choices, because they overlook the powerful dynamic interactions that exist between different communities.

The migration phenomenon does not concern migrants alone, but the whole community, in the receiving countries and in the countries of origin alike. It is a matter of an encounter, where each culture is challenged, it is true, but also, if it is receptive to other cultures, is enriched by their values.

Migrants' problems mirror those of our societies, which have such difficulty in allowing for differences without interpreting them as threats or marks of inferiority. It is accordingly useless to look for separate solutions. Migrants and nationals of the receiving countries, as well as nationals remaining in the emigration countries, all stand together. They are all equally concerned by this encounter: the isolation and humiliation of one group will mean that the other group has failed and conversely if the first group prospers, the other will find itself enriched.

It should be explained here that it is not a matter either of forcing migrants - children or adults - to wear their origin on their sleeve and to identify themselves with their country's culture, or of assimilating them against their wishes into the society of the receiving country, but of offering them the means to express their own individual or collective personality, to make their own cultural demands, as well as of seeing that they have the co-operation of the receiving country and of their own country in their effort to achieve an identity, freedom and fulfilment.

Similarly, while it is true that education in the receiving country should guarantee the migrant child the possibility and the means (among them language) of choosing his own culture, it is not for him, but for the school and the education systems concerned to carry the burden of adaptation. In our opinion, it is not a matter of asking the child to assume two identities, to assimilate the content of more than one curriculum in the course of an education that is bound to be marginal if it is designed for migrants alone according to their origin, but of asking governments to come to an understanding and asking schools to throw open their doors to a variety of cultures and languages.

Hence we believe it is the duty of the schools, training institutions and governments of the immigration and emigration countries (and possibly that of the Council of Europe to help them):

- to accept the migrant child, adolescent or adult as he is and adapt their action to his needs (which they must learn to discover);

- to enable him to settle in society and achieve his full affective and intellectual development and his personal fulfilment in the receiving country, with its own nationals, with the prospect of their dynamic mutual enrichment;

- to place value on his cultural identity and mother tongue as a necessary condition for his proper development;

- to offer him equal opportunities with regard to schooling, study and occupational training;

- to promote the co-ordination of educational targets and the equivalence of qualifications in the various countries concerned, in order to facilitate his mobility and return to his country of origin if desired;

- to accept adults and children who return as they are and to multiply efforts in the emigration countries to facilitate their resettlement in such a way as to make use of their special experience, which could also bring cultural enrichment to their own country." (75)

This far-reaching programme entails putting teacher training on a completely new basis.

> "The success of any school education policy clearly depends to a large extent on teaching staff. Generalised training should be arranged for all host country teachers to increase their awareness of the benefits of, and obstacles to, intercultural understanding."

This passage, which forms part of Resolution No. 1 unanimously adopted by the Standing Conference of European Ministers of Education held in Dublin from 10 to 12 May 1983, (76) clearly underscores the key role played by teachers in the school system and the fundamental importance of teacher training for the development of any educational system.

That key role inspired the programme which the CDCC launched in 1977, following the Stockholm Standing Conference of European Ministers of Education. Intercultural education has been the guiding principle for the work of the experts.

It is on the basis of this criterion or major hypothesis that various operations, primarily aimed at the intercultural training of teachers, were selected. Out of the large number of documents published in connection with this programme, we shall confine ourselves to quoting some suggestions contained in the report of the Symposium on the Intercultural Training of Teachers, held in L'Aquila (Italy) from 10 to 14 May 1982. These suggestions seem to us to throw much light on the role of teachers and trainers as agents for intercultural training, and thus to be more closely associated with our theme:

> "Whether in classrooms, schools, adult education centres or multicultural social environments, all teachers can act as catalysts in or exponents of the transition to interculturalism.
>
> They should be trained to create interaction situations enabling every participant both to contribute to and experience a dynamic process of intercultural transformation of attitudes, behaviour (particularly use of language) and knowledge....

> ... To consider these factors in conjunction with the institutional constraints of educational establishment, family and social environment, with a view to defining the scope for individual freedom of choice in terms of interaction and mutual respect.
>
> This is something which teachers should work on in teams, for teamwork is central to the idea of interculturalism and to its practical implementation.
>
> The same is true of interaction on a wider level, involving school, family/parents and environment." (76)

Training capable of conferring this key role on teachers entails an intercultural approach which has as its starting-point a historical and dynamic concept of culture and a dynamic definition of the idea of the group.

The environment in which people live, whether it is natural (ecological) or human (economic, demographic, social and technological), is subject to constant change. This implies that if people are to adapt to their environment, they have to contend with constantly differing demands, they discover ever new and changing needs, and hence they evolve new means and new techniques for satisfying those needs.

No approach to cultures can disregard these two factors: the historical background to them and their dynamic realities, as much on the side of the majority culture as on that of the minority cultures and immigrant communities.

While this remark is valid for cultures belonging to geographically separate societies (the frontiers between different cultures are becoming increasingly blurred owing to the progress and widespread growth of information and the media), it is borne out even more clearly in the case of cultures that are in contact with each other on the same territory. Cultures do not exist in a state of isolation: on the contrary, they intercommunicate and interact through exchanges or conflicts. Equality is seldom a feature of such relationships.

An intercultural education programme which is aimed at giving pupils a real insight into knowledge, (77) should be designed and applied in such a way that pupils learn to interpret societies and the world in which they live. Learning their own cultures is not enough and they still have to be taught about power relations, which are responsible for some groups and nations being enslaved and exploited by others.

The idea of intercultural education accordingly raises formidable questions about the educational process itself. If the inequalities between groups of different cultures are to be reduced, a substantial impact on existing educational structures and practices can be expected, since these are contributing to the persistence of a status quo that is scarcely desirable. (78)

While intercultural education, as advocated in the CDCC's work, regards educational practice as capable of change, it acknowledges that teaching establishments form an integral part of a broader social structure which, for the moment, can hardly be said to be making a strenuous effort to combat racism and its social and economic origins.

This brings us to another of the key issues selected for action by the CDCC: human rights and learning democratic values.

Education in human rights and democratic values

A major element in education against racism and discrimination is the field of human rights, one in which the Council of Europe since its foundation has played a leading role, with the establishment of the most complete machinery currently in existence at international level to ensure the protection of human rights. (79) The safeguard and development of human rights is, in fact, one of the Council's goals and one of the requirements for membership. The Statute has a provision which even makes it possible to expel any member seriously infringing that requirement.

Thus, the Council of Europe, working along the same lines as Unesco (80), has shown particular concern for the role of the educational system, and especially the school, in the promotion of human rights, with a view to ensuring that the principles of the United Nations Universal Declaration of Human Rights and the European Convention on Human Rights, and those of the International Convention on the Elimination of All Forms of Racial Discrimination become an integral part of the personality of each child, adolescent, young person or adult as he develops, and that these principles are applied in the daily reality of education at all levels and in all forms.

Following the adoption by the Committee of Ministers of the Council of Europe of Resolution (78) 41, the CDCC undertook work on education in human rights in schools. In the text of that Resolution, which constitutes the first political declaration of the Council of Europe regarding the teaching of human rights, (81) the Ministers took the view that "all individuals should, as early as possible, be aware of human rights and the ensuing responsibilities, and that consequently it is necessary to promote the teaching of those human rights and fundamental freedoms that characterise any truly democratic society."

They accordingly recommended that the governments of member States "take whatever measures are appropriate in the context of their educational systems to ensure that the teaching of human rights and fundamental freedoms is given an appropriate place in curricula of teaching and training at all levels." (82)

The Committee of Ministers has repeatedly stressed the importance it attaches to human rights education. It made promotion of the teaching of human rights in the framework of school education and vocational training one of the specific objectives of the Council of Europe's Second Medium-Term Plan (1981-1986) and in its **"Declaration on intolerance - a threat to democracy"** of 14 May 1981, it stated that it was "convinced of the vital part played by education and information in any action against intolerance."

The Council of Europe's work on behalf of education in and information on human rights in schools (pre-primary, primary and secondary levels) has been carried out by the CDCC in collaboration with the committee of experts for the promotion of education and information in the field of human rights. (83)

The action taken by the CDCC in this field can be divided into two periods: the first from 1978 to 1985 and the second from 1986 up to the present. In the first stage, the CDCC organised two meetings with intergovernmental experts, six European teachers' seminars and four studies for teachers. (84) The completion of this stage was marked by the adoption by the Committee of Ministers of a Recommendation on **"Teaching and learning about human rights in schools"** (Recommendation No. R (85) 7).

In the second stage, which covered the dissemination of the Recommendation and its implementation, six other seminars were held, including the seminar on **"Bullying in schools"**. (85)

A summary of the outcome of these meetings, singling out only the most pertinent ideas on the theme of education against intolerance and racism, would read broadly as follows:

Cognitive knowledge and acquisition of abilities and values

1. Education in human rights, as in any other subject, involves two levels: the level of teaching content (and hence it is necessary to define a body of knowledge and the conditions in which it is transmitted) and the level of the transmission of values and the acquisition of practices.

Education in human rights is inseparable from the development of intellectual and social abilities. It involves identifying biased attitudes, prejudices, stereotypes, and cases of inequality and discrimination (especially sexism and racism). It involves collective learning and making children aware of their own environment; accepting differences but also recognising the fundamental similarities between people; developing the ability to communicate and to forestall and resolve conflicts; being able to talk about things which divide people, and taking responsibility for the choice of actions.

While the cognitive level concerning human rights is certainly necessary in secondary education (learning concepts and ideas, becoming familiar with the basic texts and international declarations and their historical development), education in human rights is primarily situated at the level of values and practices, especially in pre-school and primary education, in line with the guidance proffered by René Cassin, who had more faith in the education of young people and adults than in the legal coercion of international instruments for guaranteeing communities real protection against the spirit of racial hatred which can engender violence and massacres. (86)

Pedagogy of involvement and responsibility

2. Education in human rights is not based on an authoritative and purposive concept of socialisation without regard for the process of assimilation of standards and values. It should be a dynamic process based on a pedagogy of involvement and responsibility. It is not a

matter of socialising a person, but of giving the individual the means to build and organise his own socialisation as an openness towards others, an encounter with other people in all their diversity and universality. (87)

Education which gives prominence to the child's experiences

3. It is by starting out from children's own experiences and from the mixed composition of classes (national, ethnic and social differences, differences of language, sex, etc.) that teachers can best prepare their pupils for life in a society where differences are often expressed in terms of inequality and discrimination. From an early age, children are aware of injustice, inequality and discrimination when these affect them. They have a sense of injustice and can make use of it to pass judgment on stories about people fighting for their rights. (88) As a rule, young people also take a spontaneous interest in human rights. The social inequalities experienced by the most underprivileged children should provide a starting-point for education in human rights.

By the time they start to school, these children's life experience differs sharply from that of other children, or of the schoolteachers, for that matter. It is hard to measure the depth of the abyss between the daily struggle of these families and the demands made by school. So particular a life experience among these children and families underscores the necessity for parent-school relations. It is even more imperious than in other circles, where there is a more natural continuity between the two educational authorities. Underprivileged families offer the school an opportunity of changing its way of looking at their environment, of turning its attitude of suspicion into one of confidence, of acknowledging the role they play as educators, and of adapting teaching to the child's own life experience. This is a fundamental requirement if the education of the most underprivileged children is to be successful. (89)

From the pre-primary stage on ...

4. Education in human rights has to start right from the pre-primary and primary stages. This is essential. Indeed, the pre-primary stage has a fundamental role to play in the process. In the first place, it represents children's first contact with social life and with a human group outside the family context. Secondly, the recognition of other people as subjects, the "subjectivising singling-out" with which children are faced by adults wishing to turn them into genuine partners in a dialogue - the prime aim of education - has to take shape from nursery school onwards. It is in this respect, in fact, that educational thinking has to highlight the primacy of educating over teaching. Thirdly, since pre-primary education is not the exclusive responsibility of schools, it calls for concerted action, harmonisation and a coherent approach to education (the joint responsibility of parents, schools and authorities). Moreover, the adult has the role of chief example and identificatory model in pre-primary education more than at any other level in education. Teachers have to assume their full role as educators by asking themselves questions about their manner of being and doing. (90) Lastly, as most of the work done by analysts has shown, the origin of such attitudes as hatred, aggression and fear towards other people is closely bound up with the psychological after-effects of some of children's early relations those around them. Indeed, the feelings of security or, on the contrary, of concern or even anxiety, which can scar an entire childhood, or even a whole lifetime, are determined by those relations. (91)

Freud has taught us that impulses, fantasies and desires with their potential for the best and the worst, and the seeds of both goodness but also of violence, exist from the first moments of life. We also know that the future developments of these different elements depends, admittedly, on the surrounding environment in the broad sense of the term, i.e. the socio-cultural environment, but also on the immediate surroundings of the first few years and the affective relationships encountered by the child in those surroundings.

Education in human rights is therefore a form of education which aims at preventing early relational disturbances. In this connection, the suffering and violence inflicted on children are the first battles that have to be fought. (92)

School is the place where the paths begun within the family are continued, transformed or adopted. The school environment provides the child with a fresh possibility of experiencing its human relations in conditions that are less possessive than those in the family environment. Fears, jealousies and aggressivities can be played out with different partners and, at school and because of school, affective energy can be preferentially oriented towards group activities, school work and play. (93)

... which implies that school is a place for exchanges

5. But, the school must also recognise its role in this endeavour and situate itself as a place for exchanges between peers, and must allow, facilitate and encourage talk. Real recognition of the other people as subject is the outcome of the exchange of words. (94) By agreeing to be not only a place of learning but also of exchanges and of talking, and life, by allowing space for group rules which humanise the man-child, the school may de-dramatise some of the inner conflicts that are at the root of hatred and suffering. (95)

in a favourable climate

6. In any event, one essential prerequisite at all levels of schooling is for this education to take place in a favourable climate, in which respect, participation, freedom of individual and collective expression, equity and justice are the watchword. The school's unconscious discourse (the ethical standards, organisation, disciplinary policy, and relations prevailing within it) have a profound influence on young people's attitudes to human rights. (96)

The spirit of a school finds expression in the quality of its interpersonal relationships and in the way in which attitudes and values are implicitly or explicitly conveyed. It is essential for the school, through the whole of its disciplinary policy, to create a climate that is consistent with respect for and promotion of human rights. This climate should be the constant concern of the educational teams; who should foster the involvement of parents and of the children themselves in the school structure and bodies.

Education in human rights must also focus on the spread and increase of violence and physical brutality and of bullying and harassment in schools in Europe, highlighted by a recent study on the occasion of a seminar organised by the CDCC. The passivity and lack of concern displayed by teachers at these developments is significant: in Norway 40% of bullied junior school pupils and 60% of those in secondary schools stated that teachers barely, if ever did anything to stop bullying. This finding was borne out by the "bullies"

themselves, with 70% of bullies in junior grades and 90% of those in senior grades claiming that their class teachers had never approached them about their bullying behaviour. (97) Yet, silence and apathy are two dangerous attitudes, as Elie Wiesel recalled when he wrote: "The evil, when it comes to persecution and suffering, is not the persecution. The evil is in the indifference" (98) or when Martin Luther King said: "What is dangerous is not evil man but the silence of good men". (99)

Education taking account of the contradictory messages of society

7. Education in human rights cannot gloss over the double-speak received by children and adolescents. The affirmation that all men are equal is contradicted by everyday experience. The fact is that all men are equal but some are more equal than others, since "different" is often associated with terms like "superior" or "inferior". A whole series of social or political values deeply entrenched and acceptable in our culture determine the power balances that govern the world. These social values include "nationalism, the favourite son of patriotism, which gives rise to all the chauvinism and xenophobia which riddle our everyday speech". (100)

This xenophobic climate (or the factors that induce it) in which so many children are completely enveloped is accompanied by an egalitarian discourse disseminated in schools, churches and youth movements. Very often, however, the child retains only the portion of the discourse and attitudes conveying hatred or contempt, and this will mark his view of the world and mankind. (100)

the political environment

8. In order to make human rights education credible to pupils, society should, guarantee, in accordance with national legislation, equal rights opportunities to all, independence of their origin, their religion and their membership of political parties, associations and groups. (101)

The discrepancy between the moral commitments of states - which are the reflection of their ideals and aspirations - and the legal undertakings they give must gradually disappear. One of the key aspects of the combat for human rights must consist of turning a larger number of moral aspirations into mandatory commitments in terms of the law. (102)

... which makes young people capable of interpreting and judging it.

9. A state's conduct towards people and communities is a factor that can and must be judged. Citizens are entitled to scrutinise the way in which their government operates, so that they can assess it from the standpoint of human rights. If they are to safeguard those rights they must express their opinions on the subject. The role of the state is to intervene as an arbitrator between the different groups and to guarantee the largest possible measure of freedom compatible with the absolute need for equal rights and equality before the law.

The school has to transmit this knowledge, which is essential to the future of democracy in Europe. It has to develop the concepts of personal responsibility in the face of a state's failure to respect human rights. Teaching and learning about human rights are therefore bound to raise the question of the role of the school in relation to politics. Discussion of the question of human rights in school is actually instrumental in introducing a political dimension into an institution that is assumed to be neutral. (103)

Education which is not afraid of current events

10. This gives rise to the problem of how the school should deal with current events. Human rights teaching draws a large part of its subject matter and its justification from such current events, and especially from the most up-to-date developments. This therefore raises the question of the relationship of the school with the burning issues of the day, which may well be harrowing but which cannot be disregarded for that reason. The problem of objectivity is accordingly involved. It is more reassuring to talk about apartheid or European fascism than about the situation of migrant workers. (104)

Human rights can, in a sense, become a "destabilising force" and their "corrosive and subversive" character can be a healthy sign. They represent, in fact, a counterweight to the state and any form of authority, be it political, economic, social, media-based, scientific, technological, religious or educational. (105)

... and which has to re-define its ideology and neutrality

11. Education in human rights implies an innovation in teaching and involves the risk of coming up against the reticence of parents (interference with private life and indeed with family freedom), on account of both the ideas taught and the method chosen to teach them. Some reticence may also be found among the pupils themselves, whether naturally or because of their up-bringing. Teachers are very often afraid of broaching a controversial subject which might be liable to expose them to criticism by their superiors. It is absolutely essential for teachers (who are already having difficulties owing to the lack of suitable educational material) to be given the full support of the education authorities. (106)

Although the joint responsibility of parents, the schools and public bodies is not questioned, nevertheless the possibility of disagreement, even conflict, over which values to inculcate must not be ignored. How to reconcile the needs and rights of the children with the rights and wishes of the parents? Can human rights education be content with ideological neutrality? Does it not lead to a reconsideration and redefinition of that notion? In fact, the introduction of human rights education revives questions about the nature and role of the schools within society as a whole. Social and technological changes compel the school to depart from the neutralisation of values. (107)

Education which has to pervade all subjects

12. Human rights ought to underpin the school system as a whole. All subjects can, in one way or another, illustrate the human rights attitude. This is not only because human rights education is the antithesis of dogmatic sloganising (108) and the "cognitive knowledge" of each subject can therefore be transmitted in a critical spirit, but also because the promotion of the values enshrined in the international human rights conventions can be integrated into the teaching of every subject such as literature, history, law, philosophy, geography, religion, foreign languages, economics, physical education, music, drama and science (cf. for example, by studying theories on racial and sexual differences).

It would appear essential for teachers of various subjects and human rights specialists to reflect together about the pedagogical aspects, in order to provide teachers with thorough training in human rights teaching methods. Such training should include among its objectives the linking of the affective and cognitive aspects and the

conversion of knowledge into attitudes and behaviour patterns. Any approach which purports to assimilate human rights teaching to "traditional" forms of teaching (including, in particular, assessments involving the awarding of marks) is to be distrusted. (109)

Education which has to break its silence

13. A survey conducted in 22 countries with the support of the Departments of Education and teacher unions has found that there is great variation from country to country in attitudes to human rights education, and in the degree to which Recommendation No. R (85)7 of the Committee of Ministers is applied. The survey also stresses that it is not uncommon for teachers to regard human rights education as purely a political subject and therefore to disregard the training in all the individual and moral aptitudes and capacities that are closely bound up with it. (110)

Silence which is a challenge to the political authorities

14. In the field of education, this situation is paradoxical. Although, in theory, human rights are officially recognised and considered as being a legitimate course of study (unlike other subjects which are still struggling to obtain that status), in practice the subject is not often taught. It has in fact become an optional subject which is left to the personal discretion of teachers. Yet human rights teaching is now becoming urgent for three reasons: firstly, rising unemployment, especially among young people; secondly, the undermining of democratic values by such factors as intolerance - especially towards racial and ethnic minorities - and the resurgence of fascism and racist theories and terrorism; and thirdly the multicultural nature of European societies.

The political authorities cannot turn a blind eye to the inferences to be drawn from Recommendation No. R (85)7.

Recognition of other people in a spirit of active solidarity represents a key feature of any educational system which sets out to train responsible citizens, for whom the lines of Pastor **Niemoeller** represent a challenge:

"First they came for the Jews
and I did not speak out
because I was not a Jew

Then they came for the communists
and I did not speak out
because I was not a communist

Then they came for the trade unionists
and I did not speak out
because I was not a trade unionist

Then they came for me -
and there was no-one left
to speak out for me."

These citizens are people who are capable of countenancing differences and of relativising their own specific identities and relating them to the universal **human** race of which they form part.

CONCLUSION

The foregoing survey obviously does not draw on all the CDCC's work on the many projects it has undertaken. Some of that work, such as some of the studies carried out in connection with Project No. 7, remains in the background or might have warranted greater prominence. Ideas about the cultural action needed to combat intolerance and xenophobia have probably suffered from our having focused on educational aspects. Since our aim has been to highlight the thinking emerging from the CDCC's work, descriptions of that work and its evolution in the course of time have therefore been severely restricted.

In recasting this report, we have endeavoured to give prominence to the logic and structure underlying the CDCC's work, by focusing more particularly on the educational problems which are becoming urgent thanks to the rapid changes taking place in European societies. The logic and structure involved are straightforward and can be summarised as a basic concern to show how the CDCC's ideas and action in combating xenophobia and intolerance have been closely bound up both with present-day developments (mounting xenophobia in Europe) and with the future prospects arising out of the far-reaching social, economic, technological, political and cultural changes affecting European societies.

We have also attempted to illustrate the positive dynamics of the CDCC's approach to the realities of intolerance and xenophobia, which accords due place to the partial but specific contribution of education to the entire campaign to be directed against intolerance and xenophobia. This approach is chiefly aimed at indicating the knowledge, moral values, intellectual capacities and aptitudes which the educational system should transmit to children, young people and adults, so that they can achieve self-fulfilment and take part in building a society mindful of social, economic, political and cultural democracy.

We have above all stressed the main theme of all this work, according to which educating people to recognise others entails educating them to enter into relationships with those other people. It is a form of education which does not remain abstract but takes on the symbolic realities, power relations and inequalities implied in any relationship or form of exchange.

This approach, through which education is linked to current events and the changes taking place in society, clearly makes it mandatory for educational systems to accept the political dimension of education, by calling into question the concepts and practices of a somewhat passive and secular approach and neutralisation of values, and by asking questions about the nature and role of the school in relation to society as a whole. The secular and neutral school is liable to become a school which remains silent as far as human rights are concerned. This crucial point is raised in the work done by the CDCC. It is a point which calls for the search for new models, types or forms, which will have to be created or developed, in order to enable educational systems to help ensure that people and citizens come to maturity in today's society and in the future.

In our survey, we suggest co-operative educational projects as the course which educational systems will have to adopt in order to carry out this quest. Such projects should involve all the component parts of the educational community and further thought will have to be given to the methodological, pedagogical and organisational aspects of such co-operation. However, that exercise came outside the limits of this survey.

It is a survey which raises major issues and which, we hope, provides a number of guidelines for tackling those issues.

NOTES

1. CDCC, Strasbourg, 1985, 44 pp.

2. Council of Europe, Strasbourg, December 1986, 82 pp.

3. Ibidem, p.35

4. CDCC, Final Report of the Project Group (Collective), Strasbourg, 1986, 108 pp. DECS/EGT (86) 6 final.

5. CDCC, Intercultural education. Concept, context, curriculum practice, edited by Crispin Jones and Keith Kimberley, Strasbourg, 1989, 251 pp.

6. Interculturalism: from the idea to teaching practice and from practice to theory (Collective), Doc. DECS/EGT (85)42, 44 pp.; Recognition of cultural diversity in the teaching of school subjects (Iva Cintrat), Doc. DECS/EGT (86)22, 44 pp.; Guides for intercultural teaching activities, Doc. DECS/EGT (89)12, 79 pp.; Living in two cultures (Carl-Axel Sparrman), Doc. DECS/EGT (87)45, 21 pp.; Interculturalism and migrant women (Cerri Negrini), Doc. DECS/EGT (85)43; The culture of immigrant populations and cultural policies: socio-cultural innovations in the member states of the CDCC, Doc. DECS/EGT (86)34, 27 pp.; Querying the intercultural approach (Marcel Leurin), Doc. DECS/EGT (85)34, 19 pp.; Intercultural curriculum (Pieter Batelaan), Doc. DECS/EGT (85)27, 15 pp.; The function of home and parents in an intercultural society (Susan Opper), Doc. DECS/EGT (85) 25, 31 pp.; Interculturalism and education (Arlette Olmos), Doc. DECS/EGT (87)26, 25 pp.; Training teachers in intercultural education? The work of the Council for Cultural Co-operation (1977-1983) (Micheline Rey), Strasbourg, Council of Europe, 1986, 54 pp.

   Among the new directions taken, at the political level, in connection with intercultural education, special mention has to be made of Recommendation No. R(84)18 of the Committee of Ministers to member States on The training of teachers in education for intercultural understanding, notably in a context of migration, adopted on 25 September 1984.

7. Colloquy: Migrants and the media - from "guest workers" to linguistic and cultural minorities, Doc. DECS/EGT (87)2, 45 pp.

8. Arts education in a multicultural society (Johan Ligvoet), Doc. DECS/EGT (87)16, 36 pp.; Musiques sans frontières (Ducoli and Françoise Berwart), Doc. DECS/EGT (88)52, 29 pp.

9. The relationship between the primary school and underprivileged families CDCC (joint report), Doc. DECS/EGT (85)21, 33 pp.

10. One of the Council of Europe's priorities is development education for international understanding and an interdependent world. In this connection, the CDCC has organised a number of seminars, in an endeavour to ascertain how other parts of the world (Africa, Asia and the Americas) are presented in schools in Western Europe. In view of the bearing they have on this survey, special mention has to be made of the study by Patricia Bahree on Asia in the European classroom, Doc. DECS/EGT (85)79, 49 pp. and the seminar on Geography for international understanding in primary schools (Michael Williams), Doc. DECS/EGT (85)47, 39 pp.

11. 40th Council of Europe Teachers' Seminar on Human rights education in pre-primary schools (Martine Abdallah-Pretceille), Doc. DECS/EGT (88)31, 46 pp.

12. Teaching and learning about human rights in schools (Hugh Starkey), Doc. DECS/EGT (85)17, 22 pp.; Teaching and learning human rights in the compulsory school (Hugh Starkey), Doc. DECS/EGT (86)91, 25 pp.; Teaching and learning about human rights in secondary schools (Hugh Starkey), Doc. DECS/EGT (87)20, 27 pp.;

13. Human rights education in schools in Western Europe (Hugh Starkey), Doc. DECS/EGT (84)25, 36 pp. See also the report of the Seminar on "1789-1992: Human rights in Europe" (Martine Abdallah-Pretceille), CDCC, 1989, pp., and a synopsis of the Council of Europe's work on Human rights education, by Francine Best (being published).

14. Human rights education in a global perspective (S. Pearse), Doc. DECS/EGT (87)59, 48 pp.

15. Human rights teaching and the teaching of social, civic and political education (Karin Selle-Hosbach), Doc. DECS/EGT (86)74, 39 pp.

16. The role of the school in the promotion of democratic values, Doc. DECS/EGT (82)16, 32 pp.; Colloquium of Directors of Educational Research Institutes on Socialisation and education in democratic values and human rights, Doc. DECS/EGT (89)40, 25 pp.

17. Mass media education in primary schools (Evelyne Bevort), Doc. DECS/EGT (86)73, 32 pp.

18. Media education: relations between schools and the media (Dominique Serryn), Doc. DECS/EGT (88)25, 42 pp.

19. Intercultural education (Carl-Axel Sparrman and Michael Williams), Doc. DECS/EGT (89)13, 26 pp.

20. Against bias and prejudice: the Council of Europe's work on history teaching and history textbooks, Doc. DECS/EGT (86)42, 45 pp.

21. Bullying in schools (Mona O'Moore), Doc. DECS/EGT (88)5, 47 pp.

22. Violence and conflict resolution in schools, a study of the teaching of interpersonal problem-solving skills in primary and secondary schools in Europe (Jamie Walker), Doc. DECS/EGT (89)24, 66 pp.

23. Human rights education in schools: concepts, attitudes and skills (Derek Heater), Doc. DECS/EGT (84)26, 30 pp.

24. Using the new technologies to create links between schools throughout the world (J.P. Carpenter), CDCC(89)10, 29 pp.

25. Resolution 743 (1980)

26. Parliamentary Assembly of the Council of Europe, Doc. 4590

27. Migrants and the cultural development of European towns (B. Skoog), Council of Europe, Strasbourg, 1983

28. Recommendation 968 (1983)

29. Parliamentary Assembly of the Council of Europe, Doc. 5107, p.1

30. Council of Europe, Proceedings, Strasbourg, 20-21 March 1984

31. European Parliament, Doc. A2-160/85, Series A, 25 September 1985

32. European Parliament, Committee of Enquiry on the rise of fascism and racism in Europe, Report on the findings, December 1985.

33. Doc. DECS/EGT(87)2, p.31.

34. Ibidem

35. Doc. DECS/EGT(87)2, p.6

36. Doc. DECS/EGT(86)6 Final, p.12 et seq.

37. In this survey, the term **inculturation** is defined as being the process whereby individuals interiorise the culture of their own group (culture of origin, mother culture) and of their own social class. By contrast, **acculturation** (cultural integration) is taken to mean all the processes involved in the conscious or unconscious appropriation of culture or at least of some cultural features of another group belonging to a culture other than their own.

38. The term **socialisation** is used with reference to the process by which the culture of society is transmitted to a new generation. Children learn to look at themselves as other people look at them and to recognise the role played by other people. A distinction is usually made between primary socialisation (which takes place within the family) and secondary socialisation (which takes place at school and in contacts with other formal or informal social groups).

39. Doc. DECS/EGT(86)6 Final; op.cit. p.24 et seq.

40. Doc. DECS/EGT(87)2, op.cit. p.31 et seq.

41. Ibidem

42. Doc. DECS/EGT(86)6 Final, op.cit., p.29 et seq.

43. Doc. DECS/EGT(87)2, op.cit., p.36 et seq.

44. Doc. DECS/EGT(86)6 Final, op.cit., p.29

45. Doc. DECS/EGT(83)10, op.cit.

46. Doc. DECS/EGT(86)6 Final, op.cit., p.30 et seq.

47. Doc. DECS/EGT(83)10, op.cit.

48. Doc. DECS/EGT(86)73, op.cit., pp. 3-5

49. Doc. DECS/EGT(86)6 Final, op.cit., p.37

50. Cf. Note 38

51. C.Camilleri, Cultural anthropology and education, Unesco, Delachaux et Niestlé, Paris-Lausanne, 1985.

52. Antoine Prost, Histoire de l'enseignement en France, 1800-1967, Armand Collin, 1968

53. Intercultural education: concept, context, curriculum practice (Crispin Jones and Keith Kimberley), op.cit. p.15.

54. The document edited by Crispin Jones and Keith Kimberley is a very rich source of ideas and suggestions on the knowledge to be transmitted by school in the current multicultural context in Europe. See also Intercultural education, Doc. DECS/EGT(89)13. It emerges from some of the national studies that there is scarcely any reference to immigration or relations between the majority and minorities, and that moral conflicts, prejudice and discrimination go completely unmentioned. Similarly, there is a notable lack of any in-depth analysis on the causes of migration.

55. See, in particular: Doc. DECS/EGT(88)31 (M. Abdallah Pretceille), op.cit., pp. 40-44.

56. Doc. DECS/EGT(86)73 (Evelyne Bevort). See also: Doc. DECS/EGT(89)13 (Carl-Axel Sparrman and Michael Williams), p. 20 and Doc. DECS/EGT(84)26 (Derek Heater), op.cit. p. 18 et seq.

57. The main purpose of the final report of Project Group No.7, Doc. DECS/EGT(86)6, is to determine how to design this co-operative-type educational project.

58. Against bias and prejudice: the Council of Europe's work on history teaching and history textbooks, op.cit.

59. See especially: The culture of immigrant populations and cultural policies, Doc.DECS/EGT(86)34, op.cit., pp.3 et seq.

60. Doc. DECS/EGT(86)34, op.cit., pp. 17-18

61. For the dates and titles of the different conferences, readers are referred to the recent CDCC publication (already mentioned).

62. Ibidem

63. Ibidem

64. M. Stobart, The Council of Europe and history teaching, in Religion and history textbooks in Europe, Council of Europe, Strasbourg, 1975; see also: M.Stobart, From textbook revision to preparation for life in society: the Council of Europe's work on civic, social and political education, in International Journal of Political Education, 2, 1979

65. Op.cit. See Doc. DECS/EGT(86)73 and Doc. DECS/EGT (88)25

66. Doc. DECS/EGT(86)73 (Evelyne Bevort), op.cit., p. 29

67. Ibidem, pp. 30-31

68. Ibidem, p. 25

69. See Note 6 regarding the CDCC's publications on intercultural education

70. Doc. DECS/EGT(86)6 Final (Collective), op.cit.

71. See, in particular: Querying the intercultural approach, op.cit., pp. 5, et seq.

72. From 1977 to 1982, the CDCC engaged in a wide-ranging programme on the training of teachers in intercultural education. Among the different activities on the subject, mention should be made of the analysis of significant training experiments for teachers and the consolidated document compiled by Louis Porcher (The education of the children of migrant workers in Europe: interculturalism and teacher training, CDCC, Strasbourg, 1981), the production of a series of dossiers for the intercultural training of teachers (consisting of a set of twenty-three monographs relating to the culture, civilisation and education systems of the countries of origin and the receiving countries), the publication of a compendium of information on intercultural education schemes in Europe (The education of migrant children, compendium of information on intercultural education schemes in Europe, (Micheline Rey), CDCC, Strasbourg, 1983, Doc. DECS/EGT(83)62), and seminars to promote the intercultural training of teachers.

73. Abdallah Pretceille, Pédagogie interculturelle: bilan et perspectives, in "L'interculturel en éducation et en sciences humaines", National Symposium, Toulouse, June 1985, Vol. I, University of Toulouse-Le Mirail.

74. L. Porcher, op.cit., preface by Micheline Rey-von Allmen, p. 7-9.

75. Ibidem

76. Symposium on "The intercultural training of teachers", L'Aquila, 10-14 May 1982, (Micheline Rey), Doc. DECS/EGT(82)61

77. Intercultural education: concept, context, curriculum practice, op.cit.

78. Ibidem.

79. The Convention for the Protection of Human Rights and Fundamental Freedoms came into force on 3 September 1953

80. The first International Congress on the teaching of human rights was held by Unesco in Vienna (Austria) in September 1978, as part of its contribution to the 30th anniversary of the Universal Declaration of Human Rights. Two months after this Congress, the General Conference of Unesco, at its 20th session, invited the organisation to prepare projects relating to the teaching of human rights on the basis of the recommendations formulated by the Congress, aimed in particular at the preparation and publication of teaching material.

81. An international colloquy on the teaching of human rights in school, organised by a group of non-governmental organisations at the Council of Europe in Strasbourg, brought together in December 1976 about a hundred participants (pupils, teachers, parents and representatives of local authorities). Cf. What is the Council of Europe doing to protect human rights?, Council of Europe, 1977

82. This Resolution is drafted in general terms and has facilitated action in fields as varied as the training of diplomats and jurists, police training or the teaching of human rights in universities. In the field of human rights research, a Council of Europe fellowship scheme has also been introduced.

83. The CDCC is responsible for the activities of the Council of Europe in the educational and cultural fields, while the Committee of Experts is a subsidiary organ of the Steering Committee for Human Rights

84. See the list in Appendix 1

85. Ibidem

86. Doc. DECS/EGT(86)91 (Hugh Starkey).

87. Doc. DECS/EGT(88)31 (M. Abdallah-Pretceille).

88. Doc. DECS/EGT(86)91 (Hugh Starkey), and Doc. DECS/EGT(84)25 (Hugh Starkey), p. 7.

89. Doc. DECS/EGT(85)21 (ATD Quart Monde), op.cit. p. 12.

90. Doc. DECS/EGT(88)31 (M. Abdallah-Pretceille), p. 8.

91. Ibidem, pp. 12 et seq.

92. Ibidem, pp. 15-16

93. Ibidem

94. Ibidem

95. Ibidem

96. Doc. DECS/EGT(84)25 (Hugh Starkey)

97. Doc. DECS/EGT(88)5 (Mona O'Moore), p. 6

98. Doc. DECS/EGT(87)59 (Sanchia Pearse), p. 9

99. Ibidem, p. 9

100. Doc. DECS/EGT(88)31 (M. Abdallah-Pretcielle), p. 11; see also: Doc. DECS/EGT(84)26 (Derek Heater), p. 16

101. Doc. DECS/EGT(84)25 (Hugh Starkey), p. 14

102. Doc. DECS/EGT(85)17 (Hugh Starkey)

103. Doc. DECS/EGT(87)20 (Hugh Starkey) and Doc. DECS/EGT(85)17 (Hugh Starkey)

104. Teaching human rights (François Mariet), Doc. DECS/EGT(80)50

105. European Teachers' Seminar on: 1789-1992: Human rights in Europe (Martine Abdallah-Pretceille), 16-19 May 1989

106. Report of the meeting of experts on "Human rights education in primary schools", Strasbourg, 10-11 June 1981, Doc. DECS/EGT(81)25 revised.

107. Doc. DECS/EGT(88)31 (M.Abdallah-Pretceille), p. 5-6

108. Ibidem, p. 7, Doc. DECS/EGT(86)91 (Hugh Starkey)

109. European Teachers' Seminar on 1789-1992: Human rights in Europe (Martine Abdallah-Pretceille), Doc. DECS/EGT(89)30, op.cit. pp. 15-16.

110. Doc. DECS/EGT(88)5 (Mona O'Moore), op.cit., p. 29

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1. **TEXTS OF THE COMMITTEE OF MINISTERS**

1.1 Resolution (78) 41 on "The teaching of human rights", adopted by the Committee of Ministers on 25 October 1978, at the 294th meeting of the Ministers' Deputies.

1.2 The Declaration on "Intolerance - a threat to democracy", adopted by the Committee of Ministers at its 68th session on 14 May 1981.

1.3 Recommendation No. R (83) 13 on "The role of the secondary school in preparing young people for life", adopted by the Committee of Ministers on 23 September 1983, at the 362nd meeting of the Ministers' Deputies.

1.4 Recommendation No. R (85) 7 on "Teaching and learning about human rights in schools", adopted by the Committee of Ministers on 14 May 1985, at the 385th meeting of Ministers' Delegates.

2. **TEXTS OF THE PARLIAMENTARY ASSEMBLY**

2.1 Resolution 743/1980 on "The need to combat resurgent fascist propaganda and its racist aspects", adopted by the Assembly on 1 October 1980.

2.2 Recommendation 941/1982 on "The defence of democracy against terrorism in Europe", adopted by the Assembly on 28 April 1982.

2.3 Recommendation 963/1983 on "Cultural and educational means of reducing violence", adopted by the Assembly on 28 January 1983.

2.4 "Compendium of documents of the Second Strasbourg Conference on Parliamentary Democracy", Strasbourg, 28-30 September 1987. The themes of the Conference were participation in and education for democracy.

3. **REPORTS OF MEETINGS OF EXPERTS**

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3.2 Report of the meeting of experts on "Human rights education in primary schools", Strasbourg, 10-11 June 1981 (Doc. DECS/EGT(81)25 revised.

3.3 Report of the Symposium on "Human rights education in schools in Western Europe", Vienna, 17-20 May 1983 (Doc. DECS/EGT(84) 25).

4. **REPORTS OF COUNCIL OF EUROPE TEACHERS' SEMINARS**

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4.2 Report of the Seminar on "Human rights education the compulsory secondary school", Bergen, Norway, 3-8 August 1981 (Doc. DECS/EGT(81)71).

4.3 Report of the Seminar on "The role of the school in the promotion of democratic values", Donaueschingen, 21-26 June 1982 (Doc.DECS/EGT(82)16).

4.4 Report of the Seminar on "Teaching and learning about human rights in schools", Livry-Gargan, France, 28-30 May 1984 (Doc. DECS/EGT(85)17).

4.5 Report of the Seminar on "Human rights education in primary schools", Donaueschingen, 24-29 June 1985 (Doc. DECS/EGT(85)46).

4.6 Report of the Seminar on "Teaching and learning about human rights in the compulsory school", Birkerod, Denmark, 7 October 1985, (Doc. DECS/EGT(86)91).

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4.10 Report of the Seminar on "Human rights education in a global perspective", Are, Sweden, 9-14 August 1987 (Doc. DECS/EGT(87)59).

4.11 Report of the Seminar on "Human rights education in pre-primary schools", Donaueschingen, 20-25 June 1988 (Doc. DECS/EGT(88)31).

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